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AN

EXPOSITION

OF

ISAIAH LII 13 14 15 AND LIII

DELIVERED BEFORE THE COUNCIL OF THE SENATE

IN THE

LAW SCHOOL

ON FRIDAY, APRIL 28, 1882,

BY

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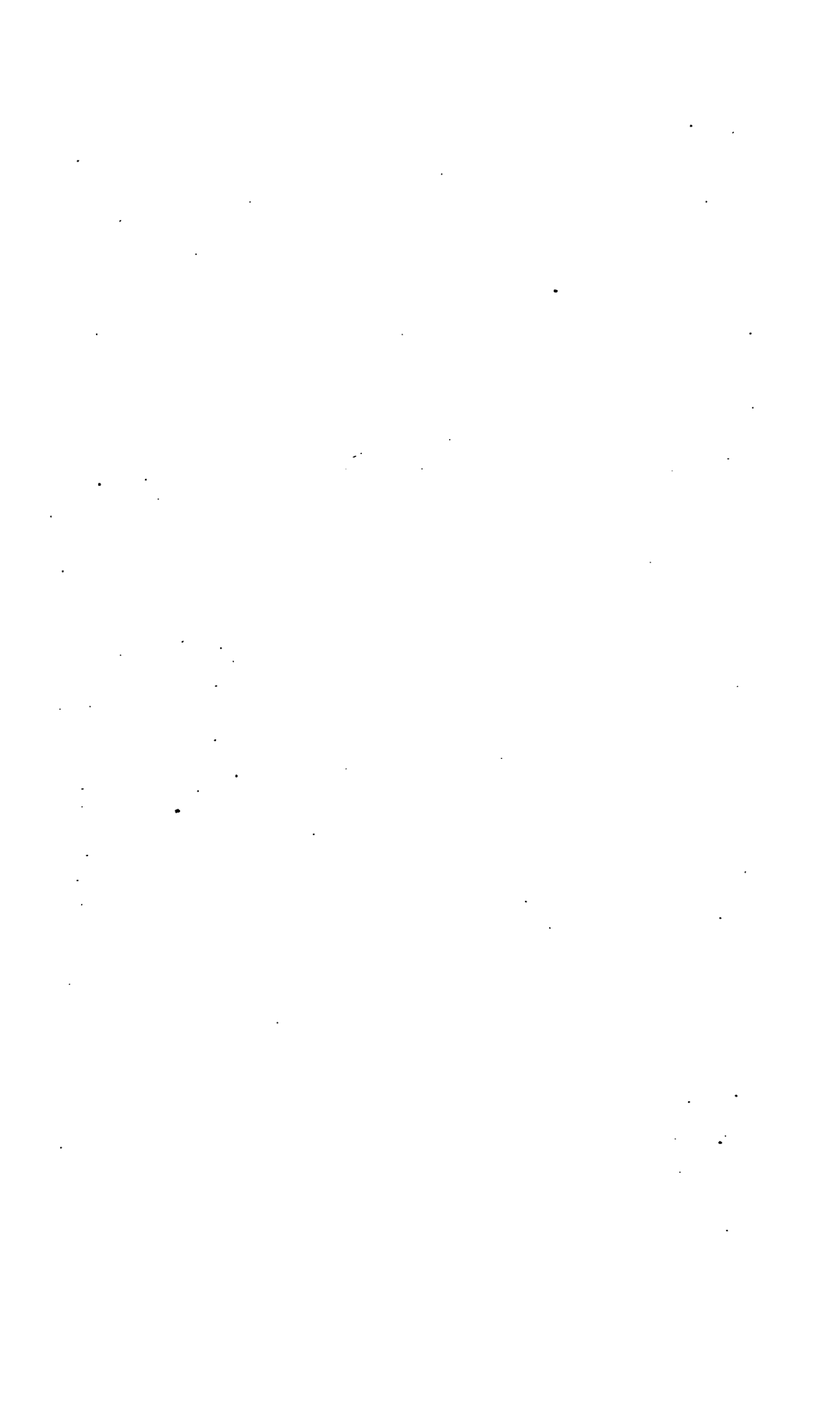
1882.

כי כאשר ירד הגשם והשלג מן השמים ושמה לא ישוב כי אם הרוה את  
הארץ והולידה והצמיחה ונתן זרע לזרע ולחם לאכל : כן יהיה דברי אשר  
יצא מפי לא ישוב אלי ריקם כי אם עשה את אשר חפצתי והצליח אשר  
שלחתי :

ישעיהו נה : י' י"א.

TO THE RIGHT WORSHIPFUL  
THE VICE-CHANCELLOR  
THE REVEREND JAMES PORTER, D.D.,  
MASTER OF PETERHOUSE,  
THE COLLEGE WHICH BEARS THE NAME OF  
THE GREAT APOSTLE TO THE HEBREWS,  
THIS DISSERTATION ON THE MOST GLORIOUS HEBREW PROPHECY  
IS BY PERMISSION DEDICATED  
WITH RESPECT AND GRATITUDE  
BY A HEBREW OF THE HEBREWS.





MR VICE-CHANCELLOR AND GENTLEMEN,

THE prophet, one of whose predictions I am to expound to you this day, is, in a certain sense, the greatest of all the seers of Israel. If 'there arose not a prophet since in Israel like unto Moses, whom the Eternal knew face to face'<sup>1</sup>, as the Hebrew Scriptures have it, we must not forget that the selfsame Scriptures immediately add the qualifying words: 'as regards all the signs and the wonders which the Eternal had sent him to do in the land of Egypt, to Pharaoh and to all his servants and to all his land, and as regards all that mighty hand and all the great terror which Moses wrought in the sight of all Israel'<sup>2</sup>. Moses was, indeed, the greatest prophet that arose *in Israel for Israel*; but Isaiah, although he also arose *in Israel for Israel*, did *not* arise for Israel *exclusively*. For this is what he says of himself and his mission: and He (God) said: 'It is a light matter that thou shouldest be my servant to raise up the tribes of Jacob, and to bring back the captives of Israel: I will also give thee for a light unto the nations, to become my salvation to the end of the earth'<sup>3</sup>. If Isaiah did not, and indeed could not, say anything opposed, or even unknown, to Moses, seeing that 'Moses was faithful in the whole house of God', he could, and, in fact did, bring out more plainly that which was well known to, and by insertion in the Pentateuch officially sanctioned although not further dilated on by, Moses: that there should one day a star come forth from Jacob and a

<sup>1</sup> Deut. xxxiv. 10.

<sup>2</sup> Deut. xxxiv. 11, 12.

<sup>3</sup> Isaiah xlix. 6.

<sup>4</sup> Numb. xii. 7.

sceptre rise from Israel, that would smite the nobles of Moab and violently shake all the children of Sheth<sup>1</sup>, that is, that would move all heathendom to its foundations. But if Moses, of uncircumcised lips<sup>2</sup>, had to teach for the first time, to his people that God was not only omnipotent and perfectly wise, but also eternal and above all *holy*, and that Israel, because of his being His firstborn, must also be holy<sup>3</sup>,—a truth without which all virtue and morality can only be sporadic—Isaiah, whose lips had, as it were, become circumcised, by the touch of the holy fire from the altar<sup>4</sup>, was chosen to make known the thrice-holy God<sup>5</sup> to his own people and by that people to the Gentiles. He was chosen to teach these Gentiles, that they indeed could enter Jerusalem the holy, in the midst of which the thrice-holy God dwelt, but not as long as they were uncircumcised, that is, unclean, in heart<sup>6</sup>. He had to teach them that they must be sanctified first before they could claim communion with God's own saints. If Moses, in the name of God, had to proclaim to Israel, as a *duty*: 'and ye shall be unto me a kingdom of priests and a holy nation', Isaiah had the privilege of proclaiming as a *promise*: 'and ye shall be called priests of the Eternal, ye shall be named ministers of our God<sup>8</sup>.' Isaiah had the privilege of addressing to his people the soul-stirring words: 'Arise! shine! for thy light hath come and the glory of the Eternal hath risen upon thee. For, behold, darkness covereth the earth and thick darkness the nations, whilst upon thee is risen the Eternal and His glory is seen upon thee. But nations shall walk by thy light and kings by the splendour of thy shining<sup>9</sup>!' And again: 'Many nations shall go and say, Come and let us go up to the mountain of the Eternal, to the house of the God of Jacob, that He may teach us *some*<sup>10</sup> of His ways, that we may walk in His highways<sup>11</sup>!' Now, no doubt, there is one in Israel greater than Moses and greater than Isaiah; one whose office it is to proclaim this priesthood of Israel, and this sanctification of the Gentiles not only as a *duty* and not only as a *promise*, but as a *fact*—he

<sup>1</sup> Numb. xxiv. 17.

<sup>2</sup> Exod. vi. 30.

<sup>3</sup> Lev. xix. 2.

<sup>4</sup> Isaiah vi. 6, 7.

<sup>5</sup> Isaiah vi. 3.

<sup>6</sup> Isaiah lii. 1.

<sup>7</sup> Exod. xix. 6.

<sup>8</sup> Isaiah lxi. 6.

<sup>9</sup> Isaiah lx. 1, 2, 3.

<sup>10</sup> מִדְּרָכָיו; comp. Acts xv. 20, 29.

<sup>11</sup> Isaiah ii. 3.

is none other than Messiah the son of David, the Anointed of the Lord. But of him anon. Let me conclude this comparison between Moses and Isaiah by adding one more touch to the picture. Moses, like other prophets, as, for instance, Jonah and Jeremiah<sup>1</sup>, went forth in God's service, but only reluctantly<sup>2</sup>; he had to be forced by the Spirit to do his duty: Isaiah, on the other hand, went willingly and prepared for all sacrifices. When he heard the voice of the Eternal: 'whom shall I send and who will go for us?' he, at once, exclaimed: 'Here am I, send me<sup>3</sup>!' And again: 'The Lord God hath given me an instructive tongue, understanding the teaching of the word to the weary; morning by morning He wakeneth mine ear to hear according to the instructions. The Lord God hath opened mine ear and I was not rebellious, I turned not back. I gave my back to the smiters and my cheeks to them that pluck off the hair. I hid not my face from shame and spitting. But the Lord God will help me; therefore, shall I not become confounded: therefore have I set my face like a flint and I know that I shall not be ashamed.' But if Isaiah excelled in some points even 'the father of wisdom and the father of the prophets' as Moses is called<sup>4</sup>, shall we hesitate to say that he excelled in more points still 'the teacher of the prophets' as Samuel is called? Who has ever compared these two without ascribing, indeed, disinterestedness, patriotism and some miraculous acts to Samuel, but breadth of view, fervour of sentiment, beauty of diction and a noble self-sacrifice to Isaiah? And if he be in some points greater than Moses, and even in more points greater than Samuel—the two men placed on a level by the Psalmist<sup>5</sup>—shall we hesitate to award to Isaiah the palm of excellency over all the other prophets of Israel? It is, indeed, a true characteristic of all Israelite prophets that they were pre-eminently men who jeopardised their personal safety for their prophetic office, that they vehemently denounced sin wherever they discovered it, whether in the humble hut

<sup>1</sup> Jonah i. 3; iii. 3. Jerem. i. 6; xx. 9.

<sup>2</sup> Exod. iv. 1, 10; vi. 12.

<sup>3</sup> Isaiah vi. 8.

<sup>4</sup> Isaiah l. 4-7.

<sup>5</sup> *Tanna debe Eliyyahu, Rabbah*, cap. vi.

<sup>6</sup> *Midrash Shemuel*, cap. xxiv.

<sup>7</sup> Psalm xcix. 6; T. B. Ta'anith 5<sup>b</sup>.

of the peasant, or in the proud palace of the king. But if they were fearless, Isaiah was fearlessness itself. And as regards their prophecies: the conceptions of all of them are grand and the execution of these conceptions is lofty; but if their thoughts and their diction are noble, Isaiah's are simply sublime! Isaiah! What would Israel, what would Christendom (if the existence of Christianity could be imagined without Isaiah) what would the world have been without him? Certainly not Messianic. True, Isaiah is not the only, nor the earliest Messianic prophet: the Messianic idea goes on from Moses the first, to Malachi the last, prophet. It is the golden thread which runs through all the books of the Bible. But Isaiah is the best, the clearest, the most enlightened and the most enthusiastic of its expounders. The Messiah, in whom other prophets saw a mere mighty ruler of Israel, or, from a higher point of view, a righteous king of his people, or, from a still higher point of view, a righteous conqueror of the nations of the world, whose wickedness he would neutralise by his material might, Isaiah conceived and proclaimed to be a king glorious in the spirit, whose simple word, without any outward force, was to guide the nations to, and in, the way of righteousness; a king in whose kingdom no person and 'no thing that maketh a lie' can exist; a kingdom on earth, indeed, but of heaven; a kingdom of love; a kingdom, in which no passion, no persecution, no war, no vice, no 'sin, the wages of which is death'<sup>1</sup>, would exist. A glorious prophet, indeed, is our Isaiah!

Now, Mr Vice-Chancellor and Gentlemen, of this glorious prophet's glorious prophecies I will read and expound to you the most glorious; a prophecy well known to all of you inasmuch as on it, in a measure, your Christian faith rests: and yet a prophecy that has not found to this day an expositor. Not that there are no commentaries on it to be found; on the contrary, the reader labours under an *embarras de richesses*<sup>2</sup>. But no commentator, either Jewish or Christian, accessible to

<sup>1</sup> Ezek. xviii. 20.

<sup>2</sup> See Neubauer, Driver and Pusey, *The Fifty-third Chapter of Isaiah*, Oxford, 1876. 8vo.

me<sup>1</sup>, has as yet consistently carried the reader through the whole prophecy. There is none who hath done in this respect well, no, not one; for not one has satisfactorily answered the old, but simple and important question of the treasurer of the Queen of Ethiopia: '*Of whom speaketh the prophet this?*' Whilst well-known words and phrases have been expatiated upon *ad nauseam*, real difficulties have been got over, not by being removed through explanation, but simply by being either slurred over or sublimely ignored. Nor are even the general applications of this prophecy, ten in number, more true than new, or more new than true. The "servant of God" here mentioned has been identified: 1st, with Israel; 2ndly, with the pious in his midst; 3rdly, with the Messiah; 4thly, with the prophets in general; 5thly, with Isaiah himself; 6thly, with Jeremiah; 7thly, with king Uzziah; 8thly, with Hezekiah; 9thly, with Josiah; and 10thly (*risum teneatis amici!*) with Satan-tormented Job! These applications and explanations, if not true, are nevertheless not entirely without value to us. For, although the modern commentaries on this prophecy are mere *réchauffés* as regards application and explanations, any nine of them successfully show the absurdities of the tenth theory; and thus, although disagreeing among themselves as to what the real application and explanation should be, they agree with one another as to what these should not be. And yet there must have been a time when the import of this prophecy was well known. If the Jews for the last eighteen hundred years, out of bias against Christianity, have favoured, as is asserted, any one of the nine theories rather than the Messianic—such surely could not have been the case in pre-

<sup>1</sup> A friend of mine remarked to me, that he thought that an exposition similar to mine had been given by Dr Delitzsch, whose work I had not had an opportunity of seeing when I wrote the above. I have since examined his commentary (Delitzsch and Hahn, Berlin, 1857, 8vo.), and I find that, except in the rendering of isolated words and phrases, we differ *toto caelo*. As my friend Professor Delitzsch and I had the advantage of going through a similar course of studies it would have been strange if there had not been points of agreement between us; nevertheless: סגנון אחד עולה לכמה נביאים ואין שני נביאים מתנבאים בסגנון אחד (T. B. Synhedrin 89\*).

<sup>2</sup> Acts viii. 34.

Christian times. Is there nothing left in Jewish literature to tell us to whom the Jews applied this chapter nineteen hundred years ago? I think there is; and I will at once tell you that the Targum, or Chaldaic paraphrase, on this prophet, now in our hands, is that piece of literature. This Targum, as it now stands, is certainly not free from omissions, alterations<sup>1</sup> and interpolations<sup>2</sup>; but it is, on the whole, the work not of a Babylonian Rabbi of the 4th century *post Christum natum*, as one-sided criticism has tried to establish, but of a Palestinian paraphrast of the years 30 to 10 *ante Christum natum*. From what is left of this Targum the true critic recognises that in pre-Christian times there were already three applications made of this prophecy, which, however, in reality amounted only to one. They were:

- (1) THE PEOPLE OF ISRAEL,
- (2) AS REPRESENTED BY THE PIOUS IN HIS MIDST,
- (3) CULMINATING IN THE MESSIAH,

figuratively representing a *ladder* set up on the *earth* with the *top* of it reaching to *heaven*, the *angels* of God *ascending* and *descending* on it; but *God* standing *above* it<sup>3</sup>.

Three questions, I imagine, you may be inclined to ask. The *first* will be one personal to me: "Dost thou deem thyself wiser than Daniel" that thou presumest to know what nobody else knoweth about the prophet Isaiah and his prophecies? Know then, that "as for me, this secret is not revealed unto me for any wisdom that I have more than any living"; but that it is the simple result of honest and long and affectionate study of this prophet. I am now 61 years of age, and I so loved the Hebrew Bible in my youth that I knew the whole of it by heart before I was ten years old<sup>4</sup>. But, although the whole Bible has ever been dear to me, my favourite prophet has always been Isaiah. Him I studied

<sup>1</sup> That *אֵתְמַסֵּר וּבְנֵי* (liii. 5) could not have stood originally is plain from *לְאֵתְמַסֵּר* yet left.

<sup>2</sup> See further on, p. 7, note 3.

<sup>3</sup> Gen. xxviii. 12, 13; 1 Corinth. xv. 28.

<sup>4</sup> See *Jahrbuch für* 5640—1880, Budapest, 8vo., p. 6.

under Jews, Rabbanites and Quaraites; him I studied under Christians, Roman Catholics and Protestants. He has ever been my thought in the day, my dream in the night; my comfort in trouble, my exultation in happiness. He is my prophet as he is, probably, nobody else's. And you know the import of the beautiful lines of the German poet:

„Wer den Dichter will verstehen  
Muß in Dichters Lande gehen.“

Your *next* question will be: What are your proofs of the high age of the Targum? To this my answer is: I have proofs both negative and positive:

(1) Not only does Rab Joseph, who lived in the III—IVth. century *post Christum natum*, who is generally considered to be the author of this Targum, quote it and speak of it as one speaks of a book of great authority<sup>1</sup>, which in the Talmud is equivalent to high age, but

(2) the Talmud itself distinctly ascribes it to the oldest disciple of Hillel<sup>2</sup> (30 to 10 years *ante Christum natum*); and

(3) that the Founder of Christianity himself has, apparently, quoted its peculiar phraseology on chap. liii. 7, as you will see when we arrive there. Your *third* question will, of course, be about the contents of this Targum, both of the portions which are now missing and of those which still exist. This question shall be duly, if not fully<sup>3</sup>, answered in the course of the following

#### DISSERTATION.

The last three verses of what is now called the fifty-second and the whole of the fifty-third chapter form one prophecy, and were, no doubt, in olden times, used as one undivided '*Haphtarah*,' or 'prophetic portion,' even as the preceding and succeeding chapters are used to this day. Why the Jews should ever have withdrawn such a sublime piece of prophecy from the public reading in the Synagogue is easily explained, whilst its existence

<sup>1</sup> T. B. *Megillah* 3\*.

<sup>2</sup> T. B. *Megillah* 3\*.

<sup>3</sup> I am now preparing an Essay, in which I shall show the places where the omissions, alterations and interpolations occur.



in the Scriptures to this day is, at the same time, a triumphant refutation of the statement made by more than one speaker in this place, this very week : that the Jews have neglected, or have even tampered with, the Scriptures. The truth is, the Scriptures themselves and, so to say, every line, every letter, every iota of them, have been held in too high a veneration by the Jews for them to do such a thing. No sacrilege would equal in the eye of the Jew that of removing anything from, or altering, the Scriptures, as the faithful preservation to this day of the written (כתיב) in spite of the authority of the read (קרי) word, or letter of Scripture will amply shew. To avoid the influence upon the less learned of Scriptural controversy carried on by adversaries, whom they thought justly or unjustly, either ignorant or dishonest, or both, the Rabbis, not without considerable pain and misgiving, but openly and avowedly, withdrew some of the most hallowed pieces of Scripture from the public reading in the Synagogue, as, for instance, the very Decalogue<sup>1</sup> on which the whole Mosaic Law rests. And so they did, no doubt, with this prophecy, which, although *Israel, as represented by the pious in his midst, culminating in the Messiah*, was in itself a glorious Israelite idea, had become dangerous ground since the disciples of Jesus of Nazareth saw in their Master Israel's hope, the true Messiah. In accordance, then, with the oldest application I will explain to you this prophecy lexically, grammatically, syntactically, and historically. The *Dramatis Personae* are three :

(1) God who speaks in the Exordium in verses 13, 14 and 15 of chap. 52 and in the Epilogue in verses 11 and 12 of chap. 53 ;

(2) the Gentile nations and their kings, who speak in the first Section in verses 1, 2, 3, 4, 5 and 6 of chap. 53 ; and

(3) the prophet Isaiah, who speaks in his own person, in the second Section in verses 7, 8, 9 and 10. The Lord, as everywhere else, Alpha and Omega, is here also the first and the last.

<sup>1</sup> T. B. *Berakhoth*, 12<sup>a</sup> ; comp. Lumby *Acts* i-xiv. in the *Cambridge Bible for Schools*, p. 173, and the Publications of the Palaeographical Society, plate No. xci.

LII. 13. **יִשְׁכַּל** *Behold, he shall prosper.* Although no one can have a higher opinion of the men of the Authorised Version than I, both as regards their honest and pains-taking labours, and their genius and learning, I must say, that in the very second word of the very first verse of this prophecy, there is a mistake in that version. **יִשְׁכַּל** occurs three times in the Bible besides here, and in none of these places does it mean: he shall, or he will, or he does, deal prudently. It means: to be successful, to prosper, and so also the Targum renders it **יִצְלַח**. I therefore translate

**יִשְׁכַּל** *he shall prosper.*

**עֶבֶר** *My devoted one.* The term 'servant' would, applied to Israel as represented by the pious in his midst, culminating in the Messiah, present no difficulties; but it forms the basis of one of the strongest objections, raised on the part of the Jews, for the last 700 years, against the conception of the Christian Messiah, who, they say, ought rather to have been called here 'my son.' And, indeed, so telling was this objection felt to be by Christian controversialists, that they took to lines of defence, which were really no defence at all. I am, in loyalty to true Hebrew scholarship, bound to state that the Jewish objection has no *locus standi* whatever. The term **עֶבֶר** means no doubt, a slave, or a hired servant; but it means also something more, and does by no means exclude the idea of sonship. **עֶבֶר** means one who faithfully does, or at least ought to do, what his master (and in the Jewish idea one's father is also one's master<sup>1</sup>) requires of him. Hence David, the father and type of the Messiah; David, who is, according to the *undisputed Jewish* interpretation, called in the Psalms<sup>2</sup> **בְּנִי** my son, is in the same book of Psalms<sup>3</sup> called **עֶבֶר יְרוּה**, even as the children of Israel, who are in one place of the Pentateuch (Deut. xiv. 1) called **בְּנֵי** *children*, are in another place (Lev. xxv. 55)

<sup>1</sup> Mal. iii. 17.

<sup>2</sup> ii. 7.

<sup>3</sup> xviii. 1 and elsewhere.

called עבדים. This is the true, and ought to be the only, Christian defence. The Septuagint is, therefore, not wrong, as some have thought, in translating עבדי by *παῖς μου*, which represents, as in Hebrew, both my servant, and the more affectionate term, my child. Here is something missing in the Targum, and unluckily the chief word; for עבדי was, no doubt, originally rendered boldly, by מלכא משיחא, the King, the Messiah (or simply, King Messiah). The translation: 'he shall be exalted and be very high,' answers not badly to the Hebrew.

יָרָם is a lower degree than וַנִּשָּׂא. The former means, strictly speaking, *shall be lifted up* to a height, without comparing that height with anything else. It is something like our positive degree, whilst

וַנִּשָּׂא means *and be lifted up* to a height higher than that mentioned before. It is virtually the comparative. Compare the word of our prophet in II. 2 where it is, however, incorrectly translated by 'exalted.' The expression 'וְיָרָם מֵאֲנֹכִי מֶלְכִּי וְתִנָּשָׂא מַלְכוּתִי' and his king shall be higher than Agag and his kingdom shall be exalted<sup>1</sup>, although kindred, is yet markedly different.

וַנִּבְהַר means in itself simply *and shall be high*, and becomes relatively the superlative, only by the addition of another word; comp. 'כִּי גִבָּה מֵעַל גִּבָּה שְׁמֵר וְגִבָּהִים עֲלֵיהֶם'. For one higher than a high one regardeth, and there are higher ones than they<sup>2</sup>. Here this other and qualifying word is

מֵאֲדָר very. The application of this verse by the Rabbis to the Messiah and their explanation<sup>3</sup>: 'וַנִּשָּׂא...מֵאֲבִרָהּ' 'הִרָם מֵאֲבִרָהּ'...*exalted above Abraham... and extolled above Moses...and higher than the ministering angels...*' is therefore more than a mere fancy. It is indeed another form for the beautiful phrase to be met with in

<sup>1</sup> Numb. xxiv. 7.

<sup>2</sup> Eccl. v. 7.

<sup>3</sup> *Tanchuma Parashath Toledoth.*

<sup>4</sup> Some copies read : במלאכי.

the Epistle to the Hebrews<sup>1</sup>: 'being made so much better than the angels.'

LII. 14. **כִּאֲשֶׁר** *As* introduces the *protasis* and stands in connexion with **כֵּן** *so*, which introduces the *apodosis* in the next verse.

**שָׁמָּה** *shrank back with astonishment*. **שָׁמָּה** is not to be *astonished* pure and simple, it includes the idea of shrinking back in consequence of seeing something extraordinary in a bad sense, *exempli gratia*, desolation in beings whether animate or inanimate; comp. **וּשְׁמָמוּ עָלֶיהָ** **אֵיבֵיכֶם**<sup>2</sup> as applied to Palestine: 'your enemies when they see its desolation shall be astonished, i. e. horror-stricken;' and many other passages in the Bible.

**עֲלֶיךָ** *at thee*, i. e. O thou, my devoted one!

**רַבִּים** does not signify here *many*, but *great ones*; comp. chap.

v. 9 in this prophet: **בָּתִּים רַבִּים** *great houses*, where the parallelism is **גְּדֻלִּים** *great ones*. The same will be seen in the *apodosis* in the next verse: **גּוֹיִם רַבִּים** *great nations*.

**כֵּן** *of a truth!* The prophet chooses this expression of emphasis, which is otherwise not wanted here, merely to bring out the beauty of the word **כֵּן** in the next verse, which is wanted there.

**מִשְׁחָת**, with the form and pointing of which the commentators know not what to do, stands simply for **נִשְׁחָת**, *deteriorated*, corrupted, destroyed, the past of the *Niph'al* being used participially here. One single point under the *Patach* would change it into a *Qamatz magnum*<sup>3</sup>. I ascribe all substantives of this form to the same origin, as **מִשְׁכָּן**, *a dwelling place*, Tabernacle from **נִשְׁכָּן** *inhabited*, **מִקְדָּשׁ**

<sup>1</sup> i. 4.

<sup>2</sup> Lev. xxvi. 32.

<sup>3</sup> See **נִגְדָה** on Gen. xviii. 3 (and the interesting remarks of Taylor, *Sayings of the Jewish Fathers*, Cambridge, 1878. 8vo. Hebrew Part, p. 16, Note 5).

sanctuary, from נִקְדַּשׁ *sanctified*. Comp. also the *præformativum* in Syriac, not merely in the infinitive, but in the greater number of the participles.

מֵאִישׁ the *מ* here is not a *littera comparativa*, but *privativa*, and the word signi<sup>f</sup> nan, not human.

מֵרֵאשׁוֹ *his visage*, מֵרֵאשׁוֹ meaning *appearance, features*<sup>1</sup>.

וְתֵאֲרֹ *and his complexion*, תֵּאֲרֹ meaning *form, colour*<sup>2</sup>.

מִבְּנֵי does not signify *more than* but *unlike, the children of*; here also the *מ* is a *littera privativa*.

אָדָם is a lower degree than אִישׁ for *man*.

Be it in reference to Israel because of troubles, or be it in reference to the pious in his midst with a sad countenance because of fasting<sup>3</sup>, or be it finally in reference to the Messiah because of anxiety and suffering:—what the prophet wishes to express in the name of God is: Even as great persons have shrunk from thee, saying surely his features are not those of a human being, nor is his complexion like that of children of men.

LII. 15. כֵּן So, introduces the *apodosis* in this verse, just as כֹּאשֶׁר *as*, in the verse before, introduced the *protasis*.

יָזָה does not come from יָזַה to *sprinkle*, which term, as is well-known, is never used without a close specification of the fluid for sprinkling (as water, blood, &c.); nor is it the equivalent of יָדָה to *scatter*, as the Targum renders it (יִבְדֵּר). Both Jewish and Christian translators forget this in their theological bias and zeal to bring out their respective doctrines. Whilst the Jewish commentators think of the revenge Israel would take for the wrongs inflicted on him (a doctrine which is ungodly, for 'vengeance is mine', saith the Lord), the Christian commentators think of baptism, which cannot have been meant, at least here, as the earliest form of baptism consisted not in

<sup>1</sup> Comp. Num. viii. 4.

<sup>2</sup> Matthew vi. 16.

<sup>3</sup> Comp. Lam. iv. 8.

<sup>4</sup> Deut. xxxii. „

sprinkling, but in immersion<sup>1</sup>. The fact is, יָדָה here comes from the root יָדָה *to accumulate, to gather, to attract*. Comp.

the Arabic جَزَى

גוֹיִם *nations*

רַבִּים *great ones*, as in the verse before.

עָלָיו *Over, or at, him*

יִקְפְּצוּ *shall close*

מְלָכִים *kings* (not *the kings*)

פִּיהֶם *their mouth* (and not *their mouths*),

בִּי *for*

אֲשֶׁר *that which*

לֹא *not*

סָפַר *had been told*. This is the past *Pu'al*, or passive conjugation of the *Pi'el* סָפַר : telling briefly. If סָפַר is to signify to relate circumstantially, something has to be added.

לָהֶם *unto them*

רָאוּ *they see,*

וְאֲשֶׁר *and that which*

לֹא *not*

שָׁמְעוּ *they had heard*. שָׁמַע has three significations: *to hear; to understand; to obey*. Even if it merely signifies *to hear*, it means more than a bare relation. But, although seeing is more than hearing, understanding is more than seeing. The climax is therefore:

וְהִתְבּוֹנְנוּ *they understand*.

<sup>1</sup> See, however, Exod. xxiv. 8, where the verb used is יָדָה.

Here the Exordium ends and may be translated as follows :

LII. 13. Behold, my devoted one shall prosper,

He shall be exalted and lifted up and be very high.

14. Even as great ones recoiled from thee (saying) :

Of a truth, not like those of a human being are his features,

Nor is his complexion like that of the children of men.

15. So shall he attract great nations,

At (the sight of) him shall kings close their mouth,

For that which had not been told to them they shall see.

And that which they had not (even) heard of shall they understand.

LIII. 1. מי Who

הָאֲמִין would believe. It is so incredible !

לְשִׁמְעָתֵנוּ our report, i.e. the one which is spread by us ? Comp.

אַתָּה הוּא מַלְכִּי thou art my king (Ps. XLIV. 5), which

means the king who rules over me, whilst נִסְכַּחְתִּי מַלְכִּי

and I have anointed my king (Ps. II. 7) means the king

made by me. Here also לְשִׁמְעָתֵנוּ means the report which

is spread by us.

וְזִרְעוֹ for the arm of

יְהוָה the Eternal

עַל upon

מִי whom, such a low and despised person.

נִגְלָתָהּ hath it been revealed ?

LIII. 2. וַיַּעַל For he grew up.

כַּיֹּנֵק as a weakly shoot

לְפָנָיו before Him, referring to יְהוָה, mentioned in the verse before.

ויעל לפניו : *And like unto a root.* Transpose and read :

ביונק וכשרש. For he grew up before Him like a weakly plant and a root. This construction is often to be met with in classic literature (as, *novi enim moderationem animi tui, et aequitatem*<sup>1</sup>).

מארץ *From (the) ground*

ציה *dry, parched.* (This word is, in reality, an abstract noun.)

לא *not*

תאר *form, colour, complexion, i.e. a beautiful one.*

לו *unto him (as the Latin mihi est).*

ולא *and not*

הדר *comeliness, or goodliness.* The לו which stands after תאר refers also to הדר. This word has the second strongest dividing accent ; (אתנח) ; nevertheless

ונראו must be translated in connexion with it: *That we should have looked upon him.* For, although I ascribe a higher age to the Accents<sup>2</sup> than is generally done, I ascribe a still higher age to one of the chief rules of Hebrew poetry: parallelism. I read, therefore, without hesitation ונראו with הדר.

ולא *Nor*

מראה *an appearance, i.e. a goodly one ; and here we must again supply the word לו from the phrase לו לא תאר לו as if there stood : לו לא מראה לו, and he had no goodly appearance.*

ונחמרה *That we should have desired him.*

LIII. 3 : נבזה *He was despised*

וחורל *and the lowest (the dregs) of*

<sup>1</sup> Cicero *De Senectute* in initio.

<sup>2</sup> *Journal of Philology*, ix. p. 222.



אִישִׁים *men*;

אִישׁ *a man of*

מַכְאוֹבוֹת *pains*

וְיָדוּעַ *and intimate with*

חָלִי is, strictly speaking, sickness, but is well translated by 'grief,' as it is, of course, a mere figure; comp. אַךְ זֶה חָלִי this is a grief<sup>1</sup>. Jeremiah did not mean that he was sick when he uttered this sentence, as the context shows. By this evidence one of the objections of Jewish commentators, that Jesus of Nazareth is reported nowhere to have been sick, falls to the ground.

וּכְמִסְתָּר And as if there were a hiding of

פָּנִים *the Countenance, i.e. of God.* הַסְתָּר פָּנִים if not further specified, means always the hiding of the Divine countenance, the withdrawal of God's mercy; so also the Targum: וּכְמֵא דְהוּת מִסְלָקָא אִפִּי שְׁכִנְתָּא and as if there had been a withdrawal of the countenance of the concentration (of the Divine omnipresence<sup>2</sup>).

מִמֶּנּוּ *From him.* The Targum has מִנְּנָא. In any case it refers to Israel, as represented by the pious in his midst, culminating in the Messiah.

נִבְזָה *He was despised*

וְלֹא *and as nought.* Comp. וְלֹא תִמְצָאם<sup>3</sup> and thou wilt find them as nought; a rendering which is there required by parallelism and here by the climax. For how could anybody say: so and so is despised by me and I esteem him not?

חִשְׁבְּנָהּ *We counted him.*

<sup>1</sup> Jer. x. 19.

<sup>2</sup> Comp. Isaiah lix. 2.

<sup>3</sup> Isaiah xli. 12.

LIII. 4. אֲכֵן *But, of a truth,*

חֲלִינוּ *our griefs*

הוא *he*

נִשָּׂא *hath borne*

וּמִכְאַבֵּינוּ *and our sorrows*

סָבְלָם *he carried them,*

וְאַנְחֵנוּ *although we*

חִשְׁבָּנוּ *did esteem him, (i.e. did take him to be)*

נִגּוּעַ *stricken of (God).* Although this word is pointed as if it were in the *status absolutus* it is in the *status constructus*.

מִכָּה *smitten of*

אֱלֹהִים *God*

וּמַעֲנָה *and afflicted of (God).* This word is, like נִגּוּעַ, in the *status constructus*, although in consequence of their position, the one before, and the other after, מִכָּה אֱלֹהִים, they are pointed as if they were in the *status absolutus*.

LIII. 5. וְהוּא *Whilst he was*

מִחֻלָּל *transfixed, pierced through; comp. חָלַל a corpse, chiefly as having become so by being bored through, i.e. slain with a sharp iron instrument, as a sword, or a lance, &c.*

מִפְשָׁעֵינוּ *By our transgressions (i.e. heavy sins)*

מִדְּכָא *he was crushed, or tightly held down*

מִמַּעֲוֹנוֹתֵינוּ *by our iniquities, i.e. the lighter sins;*

מִדֹּסָר *the chastisement of*

שְׁלוֹמֵנוּ *our peace*

עָלָיו *is upon him,*

וּבְחִבְרָתוֹ *and by his being wounded.* This word is kindred to,  
but not identical with, חֲבוּרָה.

נִרְפָּא *There is healing given*

לָנוּ *unto us.*

There is throughout this verse a double but inverted climax: the heavier our sins the more heavily is he visited; and the less our happiness the less he had to suffer. For not only has sin to be atoned for; but even happiness as such, being an adumbration and foretaste of heaven, cannot be enjoyed on earth without some un-earthly equivalent, i.e. a heavenly act of resignation.

LIII. 6. כָּלָנוּ *all of us* (i. e. not one excepted)

כַּצֹּאֵן *Like unto the sheep* (i. e. without understanding)

תָּעִינוּ *We erred helplessly and aimlessly about.*

אִישׁ *Every one*

לְדַרְכּוֹ *to his own way.* The nations had not even one and the same kind of error, or idolatry; but each one had its own; and even that they continually changed.

פָּנִינוּ *We turned;*

וַיְהוּה *but the Eternal.*

הִפְּוִיעַ *brought.* The *Hiph'il* of פָּנַע means to cause to touch; hence, to intercede, or to bring home to.

בּוֹ *On, or into, or in, him.*

אֵת marks here simply the accusative. (It occasionally marks also the preposition *with*, as in verses 8, 9 and 12 below.)

עֲוֹן *The iniquity of.* The expression עֵין *for lighter sin*, is purposely chosen as being here the more comprehensive; for every sin, even the heaviest, is, at least, a light one,

but not *vice versa*. The man who hath committed a פשע, or a חטא, may be safely charged with having committed an עון.

כָּלֵנוּ All of us.

Here the speech of the nations and kings of heathendom ends. Converted, they all acknowledge that they had been mistaken in thinking that the troubles which had come upon *Israel*, as represented by the pious in his midst, culminating in the Messiah, were on account of his own sins. No doubt there were and there are sinners of the stock of Israel; but if any of the stock of Israel sin, they, surely, sin by their non-Israelite, their heathenish, acts: such sinners, however, never were, and never are, the sufferers. It is the righteous Israelite only, culminating in the Messiah, that has suffered both outwardly and inwardly: outwardly because he conformed not to the heathen majority, and inwardly because he, the first-born of God, the ever and deeply feeling heart of the human race<sup>1</sup>, deplored the erring of the world, which went after idols various, agreeing only in one thing, the aberration from the true God. The true translation of these six verses will be, according to my humble opinion, the following:

LIII. 1. Who would believe our report?

For the arm of the Eternal upon whom hath it been revealed?

2. For he grew up before Him as a weakly shoot and as a root from parched ground.

He had neither form nor comeliness that we should have looked upon him,

Nor had he such an appearance that we should have desired him.

3. He was the despised and lowest of men.

A man of pains and intimate with grief.

And there was, as it were, a hiding of God's countenance from him.

He was despised and we counted him for nought.

<sup>1</sup> Kuzari II. 35—44.

4. But, of a truth, *our* griefs he hath borne.

And *our* sorrows he carried them.

Although we did esteem him stricken, smitten and afflicted by God.

5. Whilst he was pierced by *our* transgressions, crushed by *our* iniquities;

The chastisement of *our* peace was upon *him*, and by *his* being wounded healing was given to *us*.

6. All of us strayed like unto the sheep,

Every one to his own way we turned;

But the Eternal laid on him the iniquity of us all.

LIII. 7. נָגַשׁ *he was oppressed,*

וְהוּא *and he was*

נִעְנָה *afflicted.* Transpose: נִגַּשׁ הוּא וְנִעְנָה. The true sense of these three words is admirably given by the Authorised Version. Of these three words, however, I must say something more, as they are most important to us because of their peculiar rendering in the Targum: בְּעִי וְהוּא מִתְרַב; *anglicè*: he had only to *pray* and he was *answered at once* (as if there stood נִגַּשׁ<sup>1</sup>). This rendering seems to have been in the mind of the Founder of Christianity, when he said to 'one of them which were with him: Thinkest thou that I cannot now *pray*<sup>2</sup> to my Father and he shall presently *give* me more than twelve legions of angels?' or in other passages of N. T., as: *Ask*, and it shall be *given* to you<sup>3</sup>, &c.

וְלֹא *yet not*

יִפְתָּח *opened he*

פִּי *his mouth.*

כַּשֶּׁה *Like unto the lamb*

<sup>1</sup> Comp. 1 Kings xviii. 36 and *Bereshith Rabbah*, cap. xciii. הגִּישָׁה לַחֲפֹלָה

<sup>2</sup> Matth. xxvi. 53, &c.

<sup>3</sup> Matth. vii. 7.

לַמִּזְבֵּחַ *to the slaughter*

וְיָבֵל *he is brought,*

וְכָרְחֵל *and like a ewe*

לִפְנֵי *before*

גִּזְזֵיהָ *her shearers*

נֶאֱלָמָה *is dumb*

וְלֹא *and not*

יִפְתָּח *will he open*

פִּי *his mouth.* Here are two questions to be answered :

(1) Why is *Israel, as represented by the pious in his midst, culminating in the Messiah*, here compared first with a male lamb and then with a female sheep?

(2) Where is the climax 'from slaughter' to 'before her shearers,' seeing that to be merely divested of the wool is nothing compared to being deprived of life itself?

Well: ethnology teaches us, that, even as individuals have physical, so whole nations have moral characteristics of sex. There are male nations, i.e. such as have a masculine, and there are female nations, i.e. such as have a feminine, character. The Jewish nation will be readily recognised as having feminine<sup>1</sup> characteristics with all their drawbacks and all their advantages. For what can be compared to Jewish jealousy on the one hand, and Jewish generosity on the other? What can be compared to Jewish sensitiveness and what to Jewish patience? What to Jewish self-appreciation and what to Jewish gratitude? The fact is: the Jewish race is a feminine one: *a ewe dumb before her shearers*. Being brought to the slaughter is, no doubt, a terrible thing; but it is soon over. But to endure the slow process of exaction, the long and slow pro-

<sup>1</sup> Comp. Jellinek, *Der jüdische Stamm*, I. Wien, 1869, 8vo., pp. 81—88.

cess of suffering and denial of justice, is worse to the Jew than death<sup>1</sup>. Compare the pain inflicted by rough usage, in a barbarous country, on an uncultivated person with the exquisite torture inflicted by polite, but not less unjust treatment, in a civilized country, on a finely-organized mind : and you will understand the prophet's climax from the 'lamb brought to slaughter' to 'the ewe dumb before her shearers.'

LIII. 8. **מֵעֶצֶר** *Without rule*. The **מ** is *privativum* and **עֶצֶר** is to restrain, to rule.

**וּמִפְּשָׁעָם** *And without justice*. The **מ** is here similar to that before, a *littera privativa*.

**לָקַח** *He was taken away*,

**וְאֵת** *and with*. **וְאֵת** is here the preposition *with*, preceded by a **ו** *conjunctivum*.

**דִּוְרוֹ** *His generation*

**מִי** *who*

**יְשׁוּחִיחַ** *can speak?* i.e. who can argue with them?

**כִּי** *for*

**נִגְזָר** *he is being cut off*

**מֵאֶרֶץ** *from the land of*

**חַיִּים** *life, i.e. happiness.*

**בְּפִשְׁעָם** *In consequence of the transgression of*

**עַמִּי** *the nations*. **עַמִּי** here is not **עַם** *people*, with the *pronomen possessivum*, but stands for **עַמִּים** *nations*; comp. 2 Samuel

<sup>1</sup> אם יאמר לי אדם תן נפשך על קדושת שמו של הקדוש ברוך הוא אני נותן  
 Shir Hasshirim ובלבד שיהרגוני מיד, אבל בדורו של שמד איני יכול לסבול  
 Rabbah on II. 7.

xxii. 44, as the parallelism *in loco*, and the kindred passages in Psalms xviii. 44, also by parallelism, and cxliv. 2 by context, clearly shew.

נָגַע *There came affliction*

לָמוּ *to him.*

The Christians, in applying this prophecy to Jesus of Nazareth, have been, as was thought hitherto, both by Jews and the Christians themselves, triumphantly refuted through this word (לָמוּ) alone. For, said the semi-grammarians, לָמוּ is, surely, the equivalent of לָהֶם *for them*, and not of לוֹ *for him*. But what is the truth? Ps. lv. 20 we read: יִשְׁמַע אֱלֹהִים וַיַּעֲנֵם וַיִּשְׁבַּח קֶדֶם סֵלָה אִשָּׁר׃ אֵין חֲלִיפוֹת לָמוּ וְלֹא יִרְאוּ אֱלֹהִים which must be translated: 'God will hear and afflict them; even He who lasteth from Eternity to Eternity; in Whom there are no changes—for they feared not God.' The same is the case with עָלֵיהֶם, which stands not always necessarily for עָלָיו, but sometimes for עָלָיו; comp. Job xxii. 2, הֲלֹאֵל יִסְכֵּן הֲיִשְׁכַּח אִישׁ כִּי יִסְכֵּן עָלָיו מִשְׁכִּיל 'Can a man be profitable to God as he can be profitable to himself, if he be wise?'

LIII. 9. וַיֵּתֵן *And one gave.* This expression is impersonal, like the third person of the Latin plural, the French *on*, the German *man*, the English *one*.

אֶת *With*

רְשָׁעִים *wicked ones*

קִבְרוֹ *his grave,*

וְאֶת *and with*

עֲשִׂיר (the) *proud.* עֲשִׂיר is, strictly speaking, *rich*. But not only are the poor identified in the Bible with the meek, but the rich are identified with the wicked, the proud, the



presumptuous, and the avaricious. Comp. the saying of the Founder of Christianity: 'It is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God<sup>1</sup>.' There are, of course, people who are rich in substance and yet poor, i.e. meek, in spirit. Comp. the Sermon on the Mount: 'Blessed are the poor in spirit<sup>2</sup>.' (Such a man was, no doubt, the rich Joseph of Arimathea.)

**בְּמָוֶתָּהּ** *In his deaths.* This word has given a good deal of trouble to Christian commentators, the Jews asking them: How could one man have more than one death? The truth is, just as **חַיִּים** *life* is to be found *only* in the plural, because of the many pulsations of life, so is death *sometimes* to be found in the plural, because of the various stages with which it approaches. Comp. Jer. xvi. 4; but particularly Ez. xxviii. 8, 10, where a single person is going to die many deaths.

**עַל** *Although, or, because*

**לֹא** *not*

**חַמַּס** *violence*

**עָשָׂה** *he had wrought,*

**וְלֹא** *and not*

**מִרְמָה** *deceit*

**בְּפִי** *was in his mouth.*

LIII. 10. **וַיְהִי** *But God*

**הִפֵּן** *is pleased*

**דָּכָא** *in crushing him*

**וְהָאֵל** (and) *putting him to grief.*

<sup>1</sup> Matth. xix. 24.

<sup>2</sup> Matth. v. 3.

אם *Not*. Comp. Numb. xxiv. 22, 'כי אם יהיה לבער קין, the Kenite shall *not* be wasted'; Prov. xxvii. 24, 'ואם נוד לדור, and the crown lasts *not* for ever.'

תשים *She* (i.e. his soul) *will make*. The word נפשו must be supplied from below and read as if there stood: אם תשים: נפשו אשם נפשו. (נפשו is here not the second person masculine, but the third person feminine.)

אשם *An offering for guilt of*. Although אשם is, in consequence of the mental reduplication of נפשו, pointed as if it were in the *status absolutus*, it is in the *status constructus*.

נפשו *His soul*. Or לנפשו stands here for נפשו on account of the two-fold application. The meaning is this: 'he will let his sufferings come upon himself as an offering not for guilt committed by himself, but rather for the guilt of others.' For the last 700 years Jewish commentators have argued against the doctrine of 'Vicarious Atonement' as an invention of Christianity; but is this really true? Surely, the whole sacrificial idea, where the innocent victim suffers for the guilty man, who is indeed only then accepted when the victim has been entirely without blemish, speaks volumes against this assertion. In the sacrifice of a man (or a nation) there is added another condition: that it must be לדעת with free will, i.e. cheerfully.

יראה *He shall see*

זרע *seed,*

יארך (that) *will prolong*

ימים *days*. The misunderstanding of this passage has considerably damaged the Christian application and explanation, since זרע *seed* can only mean actual and material progeny. Now Jesus, they say, had neither bodily children, nor did he live long. But the fact is: יראה זרע יארך ימים must not be translated 'he shall see *his* seed, he shall

prolong *his* days,' since the possessive pronouns are not in the text, but: 'he shall see a seed,' i.e. a generation, 'which shall prolong days,' i.e. which shall last long. So long, 'till,' as Saint Paul has it<sup>1</sup>, 'the Son also be subject unto Him that put all things under him, that God may be all in all.'

וְחַפֵּץ *And the desire of*

יְהוָה *the Eternal*

בְּיָדוֹ *in his hand*

יִצְלַח *shall prosper.*

Here ends the second Section of the prophecy, in which Isaiah speaks in his own name. It may be translated as follows:

7. He was oppressed and he was afflicted,  
Yet he opened not his mouth.  
Like unto a lamb to the slaughter he was brought,  
And like unto a ewe that is dumb before her shearers,  
So opened not he his mouth.

8. Without rule and without justice he was taken  
away,  
And with his generation who can argue?  
For he is being cut off from the land of life;  
Through the transgression of the peoples affliction  
came to him.

9. And one made with the wicked his grave  
And with the proud he is in his deaths.  
Although no violence had he wrought  
And no deceit had been in his mouth.

10. But God was pleased in crushing him and putting  
him to grief,  
Not that his life shall be a guilt-offering for himself;

<sup>1</sup> 1 Corinth. xv. 28.

He shall see a generation that will live long  
And the desire of the Eternal shall prosper in his hands.

The Epilogue recapitulates in the last two verses the Exordium, the Confession of the nations and kings of the earth, and the Teaching of the prophet.

LIII. 11. מַעֲמָל *Of the travail, i.e. of the sacrifices*

נַפְשׁוֹ *of his soul*

יִרְאֶה *he shall see,*

יִשְׂבֹּעַ *he shall be satisfied, i.e. for his great sacrifices he shall see great results.*

בְּרַעְיוֹ *By his piety.* חֲכָמָה and רַעַת are constantly given in the Bible as piety.

יִצְדִּיק *He shall justify*

צְדִיק *the righteous; a collective singular as in English.*

עֲבָדִי *My devoted one*

לְרַבִּים *for the many; i.e. my devoted one shall make righteous the many, the multitudes, the heathen.*

וְעֲוֹנָתָם *And as for their iniquities, i.e. their light sins (for there is not a just man upon earth that doeth good and sinneth not<sup>1</sup>), these*

הוּא *he*

יִסְבֹּל *shall bear.*

LIII. 12. לֵכֵן *Therefore.*

אֶחָדָק *I will give a portion.*

<sup>1</sup> Eccl. vii. 20.

לו *to him*

בְּרַבִּים *among the great,*

וְאֵת *and with*

עֲצוּמִים *mighty ones*

יְחַלֵּק *he shall divide*

שָׂלָל *rich possession, i.e. among the benefactors of the world*

whether individuals as Abraham, Moses and others, or entire nations, as the Greeks to whom the world owes art, and the Romans to whom the world is indebted for laws. But his portion shall be even greater than theirs, inasmuch as not only his benefits to the human race, but also his personal risk and sacrifices, are greater.

וְהָיָה *For*

אֲשֶׁר *that*

הָעֵדָה *he has laid bare, exposed (comp. Lev. xx. 18, 19.)*

לְמוֹת *unto the death*

נַפְשׁוֹ *his life,*

וְאֵת *and with*

פֹּשְׁעִים *transgressors*

נִמְנָה *he was numbered.* The commentators, in opposing the application of this prophecy to *The Prophets*, have asked : When were these considered as transgressors ? and some may ask me a somewhat similar question. I answer by a counter-question : When were the good not considered as transgressors ? In the whole history of mankind not a single benefactor of our race has escaped this reproach. Even when the persecutor himself did not believe in his victim's guilt he has always put it forth as the pretext for

persecution. Moses, Elijah, Socrates, Jesus, Luther and others, whose lives were immaculate, are standing examples.

וְהוּא *Whilst he*

חַטָּא *the sin of*

רַבִּים *many*

נָשָׂא *forgave.* The word נָשָׂא does not signify here 'bare,' but 'forgave,' as the parallelism clearly shews.

וּלְפֹשְׁעִים *And for the transgressors*

יַפְּנִיעַ *made he intercession.*

These two verses may be translated as follows :

LIII. 11. Of the travail of his soul he shall see  
So that he shall be satisfied.

By his piety shall my devoted one make truly righteous  
the many  
And their iniquities he shall bear.

12. Therefore will I give him a portion among the  
great

And with mighty ones he shall divide riches.

For having exposed his life unto the death

And for having been numbered among the trans-  
gressors,

For having forgiven the sins of many (against him).

And for having prayed for the transgressors.

Mr Vice-Chancellor and Gentlemen, I have now explained and translated to you this prophecy, and if you read the Hebrew text and compare it with my translation and explanation, you will see that it at all events may be consistently applied to *Israel, as represented by the pious in his midst, culminating in the Messiah.*

As for *Israel* himself:

Classical heathendom had no doubt some divine ideas: these were, however, sporadic; they had no solid foundation. For the gods of heathendom were powerful and beautiful, but they were not holy: and without a holy God no virtue can lastingly exist. The noble Founder of Christianity therefore rightly said to the Samaritan semi-heathen woman: 'Salvation is of the Jews!'

As for the *pious in the midst of Israel*:

I could name hundreds to you of noble thought and moral excellency whose names, if not celebrated in the pages of the world's history, are faithfully recorded for, and venerated by, the reader of Jewish literature. But what need is there to speak of this before you, Christian scholars? You who surely estimate higher the bloodless achievements of the spirit than the grandest conquests of matter? who surely esteem more highly a Saint Paul than an Alexander or a Napoleon? a Saint Paul who, if little and weak in his body, was mighty and a giant in spirit? a Saint Paul who, if he had no sword of iron, had a 'sword of many mouths' in his hand?

And as for the *Messiah*, the usherer in of the golden age:

Well! the heathen had four ages of the world<sup>1</sup>, and so have we who stand on God's revelation. But, if they commenced with the Golden and finished with the Iron age, we, on the contrary, commenced with the Iron and finish with the Golden age. We commenced with the age of might and we finish with the age of right. We commenced with matter and we finish with the spirit: we commenced with Satan and we finish with God. And as regards the Saviourship of Jesus, what have the Jews to say? I mean, of course, the thinking, the enlightened Jews, the Jews who have a religion in their heart, the

<sup>1</sup> Joh. iv. 22.

<sup>2</sup> Psalm cxlix. 6.

<sup>3</sup> Ovid, *Metamorph.* i. 89 *seqq.*; Juvenal, *Sat.* vi. 1 *seqq.*

Jews whose religion does not consist in the mere negation of the religion of their neighbours: do these Jews grudge Jesus of Nazareth his Saviourship? No! and a thousand times no! for how could they do so? Surely every enlightened and pious Jew must see and freely acknowledge that if Jesus is no Saviour of those who do not believe on him, he is a Saviour of those who do believe on him. For what were the Gentiles before the light of Christianity rose upon them? Chaste lips cannot repeat what their own great authors write of them and their immorality. No one can read without a burning cheek what Seneca<sup>1</sup> says of their married women, what Juvenal<sup>2</sup> says of their men, what Tacitus<sup>3</sup> says of their emperors, and what our and your Saint Paul, the Jew and the Christian, says of the moral degradation of the Roman converts previously<sup>4</sup> to their conversion to moral and glorious Christianity. Of a truth! Jesus is a Saviour of the Gentile world<sup>5</sup>, seeing that ye, Gentile Christians, are the seal of his Saviourship in God! May then Christianity yet bring many thousands and millions of men to Christian worship, to the worship of the God first recognised and taught by Israel to mankind! May Christianity make known to the unconverted heathen 'the Unknown God,' the Creator of heaven and earth, Him who desireth His human creatures to be just and righteous, and above all holy, even as He Himself is just, and righteous, and holy!

<sup>1</sup> *De Beneficiis* III. 16.

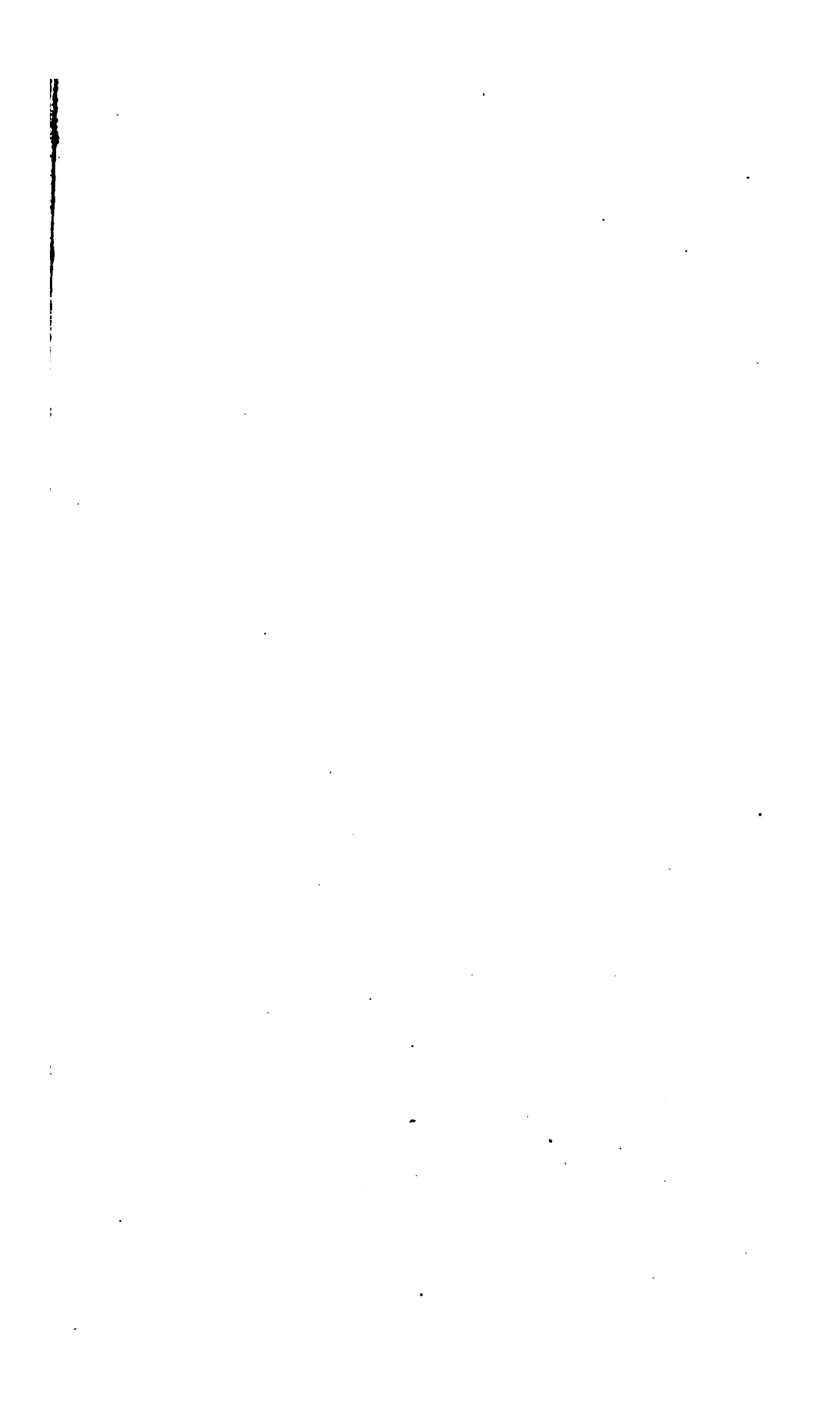
<sup>2</sup> *Sat.* II.

<sup>3</sup> *Ann.* passim.

<sup>4</sup> *Romans* I. 24, 26, 27.

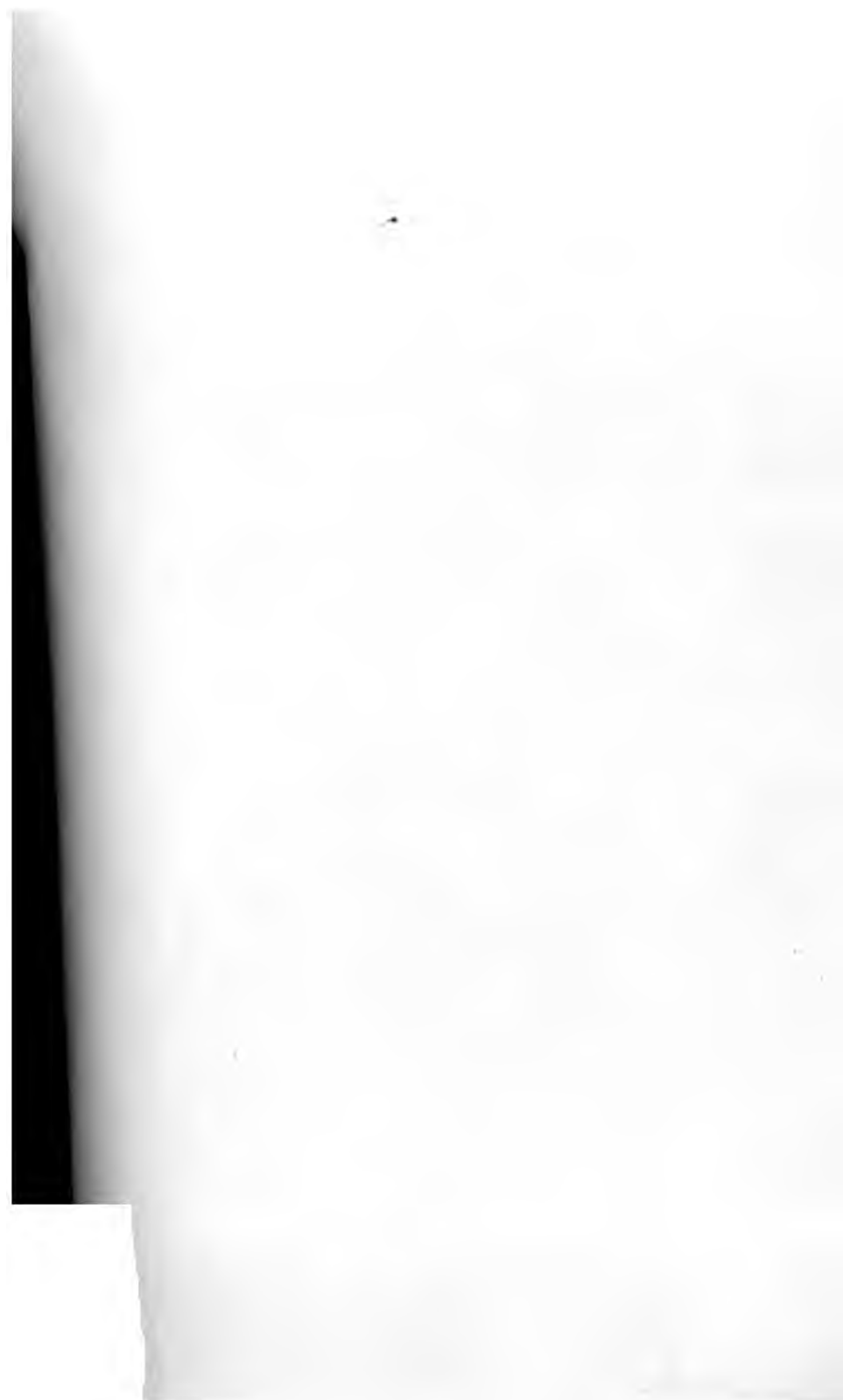
<sup>5</sup> See my *Harmony and Dis-Harmony between Judaism and Christianity*. Two Sermons, &c. Manchester, 1859. 8vo. pp. 5, 15.

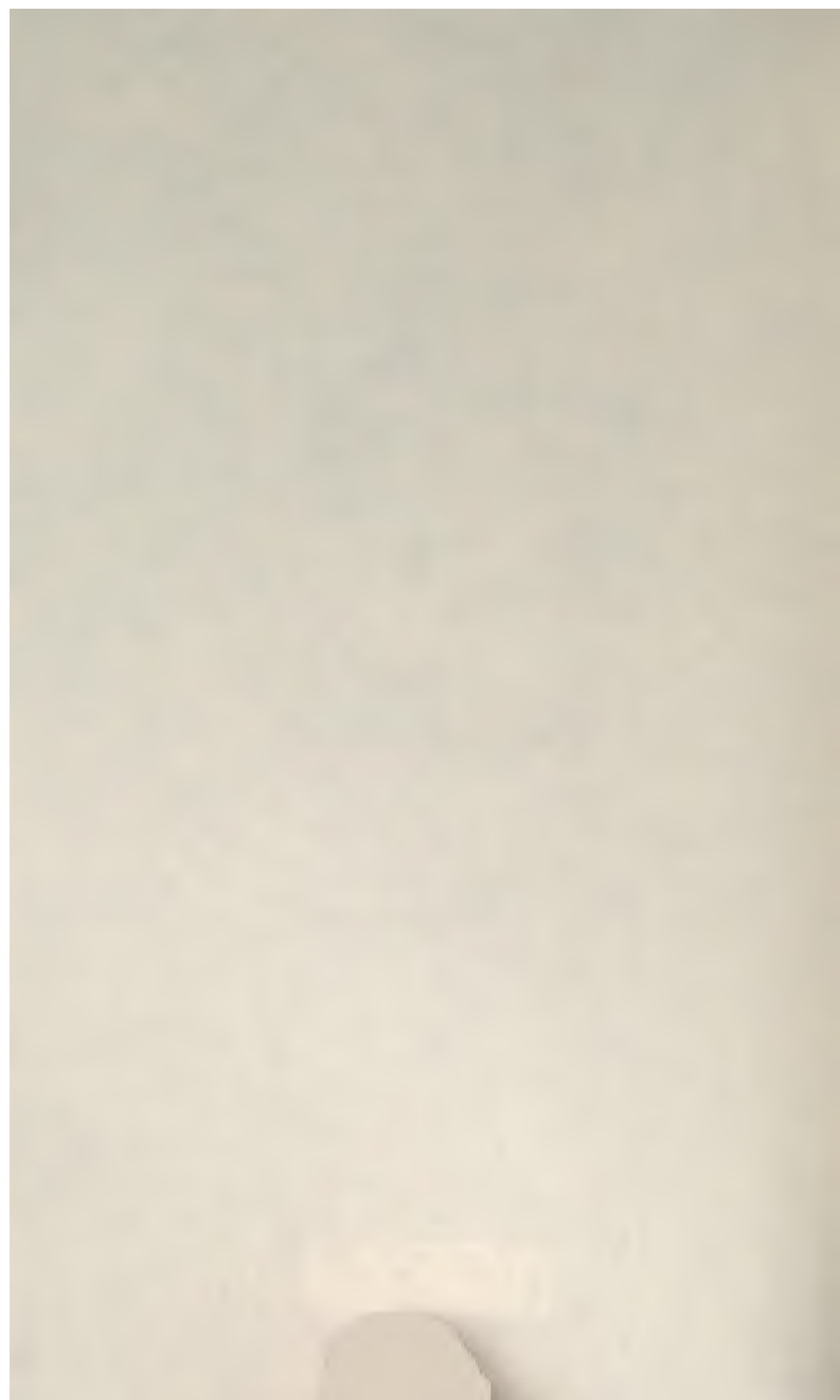






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